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OUR DUTY TOWARD ARMENIA.

1896

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BY THE

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OUR DUTY TOWARD ARMENIA.

PSALM lxxiv., 8.

“ They say in their heart : ‘ Their whole race ! ’
They burn all the churches of God in the land.”

This is the literal translation from the Hebrew of the eighth verse of the 74th Psalm. At the time when this was written Antiochus Epiphanes was trying to exterminate the Jewish religion. The Temple had been burned; all copies of the Law, so far as they could be found, had been destroyed. All Jewish rites were prohibited, and all males were compelled, under pain of death, to sacrifice to the God of Antiochus and accept his religion. Whoever refused to do so was put to death. The purpose was to annihilate the Jewish Church and nation, and amalgamate the Jews with the Syrians.

Sultan Abdul Hamid II. has undertaken to do precisely the same thing to the Armenians in a large part of Asia Minor and Armenia, and in very much the same way. Throughout the interior portion of the country he is now definitively, and as systematically as he can, endeavoring to exterminate the Armenians as a Church and as a people. The churches and monasteries are deliberately defiled, and either turned into mosques, destroyed, or put to base uses as stables or the like. The men are given their choice between Islam and death. If they choose the former they are publicly circumcised, and the attempt to resume their Christianity later at some other place will result in death. The women and young girls are sometimes forcibly converted through rape and incorporated in the harems of their oppressors. Sometimes they also have their choice of death or conversion to Islam, and there have been many cases where young girls of twelve and thirteen chose death for Christ rather than conversion to Islam. The reports to which I have had access, and for the general accuracy of which I believe I can vouch, come down to December 1st, and place the number of persons put to death outright at

between 30,000 and 40,000. Almost all of these are actual martyrs, having been offered life if they would become Moslems, and refused the offer. This religious persecution has taken place in the six provinces for which the concert of European powers demanded reforms, and where, the Sultan replied, he was introducing reforms as speedily as possible. His purpose seems to be clearly to get rid of all Armenians in that region, which covers an area about as large as all New England. He has put, so far as possible, a cordon around this region to prevent all accounts of his atrocities from reaching the outside world. In this he has partly succeeded, and it is on that account that you read at the present moment in the telegraphic columns of the daily papers so little about these atrocities. They are still going on, and on an increased, not a diminished scale.

The National Armenian Relief Committee, of which Judge Brewer, of the United States Supreme Court, is president, in a circular issued ten days ago, states "that not less than 350,000 of our fellow Christians are now suffering and in danger of perishing by hunger and cold, in consequence of the massacres in Asiatic Turkey," and the latest authentic accounts, according to the French ambassador at Constantinople, place the number of persons murdered in all the provinces of Asiatic Turkey together at 50,000. Fifty thousand dead, 350,000 starving and perishing from cold and exposure! Where they massacre there they also rob, burn and plunder, leaving the Armenians homeless and starving in the bitter cold of midwinter. A letter dated December 19th tells me that in all the larger towns through the provinces especially affected Armenians are dying "at the rate of six to ten a day" from want and exposure. In the villages the deaths already must be very numerous, for there exposure and want are beyond the reach of any local aid.

Hundreds dying daily of starvation, besides those who are shot, stabbed, beaten, or burned to death, and the Sultan refuses to allow the Red Cross Society to carry them aid! Why? Partly the inference generally drawn is correct, that the Sultan does not wish agents of any civilized society or from any civilized country

to penetrate those regions at the present time, because of the exposures which would be made of the atrocities which he is trying to keep secret. But there is another reason, worse, if possible, than this. "Up to this moment Turkey has made no utterance in condemnation of the massacre and plunder of the Armenians, hence the officials everywhere regard attempts to succor the starving as attempts to thwart the will of the Sultan. They suppose that the Sultan wishes all Armenians to die who will not become Mohammedans. This is, therefore, a crime to be repressed by all means in the hands of the officials. The lawfulness of carrying relief to the villages *must* be fought through somehow." So writes one who is trying to have relief carried to the perishing Armenians, and finds that it is considered treason to help them outside of the towns, where the officials do not dare to take quite so extreme a position, because they are nearer to Europe. The Sultan does not wish the Red Cross Society to come in, not only because he is afraid of the publicity which will thus be given to his atrocities, but also because he does not mean that any aid shall reach Armenia so long as there are Armenians. Either they must become Mohammedans or they must die.

There was a time when it was supposed that the massacres in Turkey were the work of a fanatical and barbarous population, which was quite beyond the control of the government at Constantinople. Every one probably now knows that this view is quite erroneous. The massacres were ordered from Constantinople by the Sultan himself, and have been executed by the local authorities. In part it has been the soldiers, in part the populace, more often both combined, who have been the agents to perform the manual labor of killing the Armenians; but however it has been done, it has been done everywhere under orders from the local authorities, carrying out instructions received direct from Constantinople. "In general the massacre has begun on a signal given by the authorities, and has lasted a certain number of hours fixed by previous notice, given not only to the Moslems of the town, but also to those of the neighboring villages. In many cases the time fixed has been four hours, beginning at the close of the noon prayers,

. . . . In most cases of which we have full details the Christians have got word of what was coming, have appealed to the civil authorities for protection, and received the most solemn assurance that they had nothing to fear. The signal once given, every Armenian to be found in the shops or streets was killed. Guns, pistols, knives and clubs were used, but the desire for plunder generally outran the desire to kill, and gave many Armenians the chance to conceal themselves. The stripping and mutilation of the dead bodies generally came later. After a day or two the officials impressed companies of Armenians, to collect the bodies and bury them in trenches with scant ceremony."—*London Times*, Constantinople Correspondent.

It has already been said that the Turkish government has not condemned the massacres. On the other hand the Sultan has rewarded those officials who have been most diligent in massacring Armenians (in Constantinople he feasted the Softas who massacred the Armenians), and at the same time has constantly denied that there have been any massacres, averring that, on the other hand, the turbulent and unruly Armenians have been pillaging and burning the homes of their pious and law-abiding Turkish and Kurdish neighbors, and have been in rebellion against the constituted authorities. Such reports have been diligently published and circulated by the Sultan's orders among his Turkish subjects, and all news to the contrary strictly prohibited, with the effect of rousing the passions and the fanaticism of the Turks, many even of the more intelligent among whom believe that the Armenians are in rebellion, and that, if anything, they are being too leniently dealt with by the government. The same information is sent to the Turkish minister at Washington, and, I presume, to all the Turkish representatives abroad, to be given to the press of the various countries to which these ministers are accredited, but naturally meets with little credence outside of Turkey, although I believe there are still some who think that there must be what they call a "Turkish side" to this question.

But how do we know that the facts are as I have stated them to you, and not as they are given out by the Turkish government?

In the first place, after the massacre of Sassoon in 1894, there was a commission comprising foreign members sent into Armenia to investigate the facts. Although much hampered by the Turkish authorities, they yet learned enough to enable them to make a report showing that the Turkish accounts were lies, and that the most horrible and unprovoked massacre had been perpetrated by the Turkish troops and populace. Next we have the reports of American missionaries from Harpoot, Aintab, Cesarea, Trebizond, Erzroom, Sivas, and other places where massacres have taken place of which they were eye-witnesses. We have, in addition, the reports which they have received from their native workers in the villages and country districts. In the fourth place, we have reports directly from the suffering Christians in those regions, obtained and brought to friends in Constantinople at the risk of the life of both senders and messengers. For some places, such as Van, Erzroom, Trebizond and Sivas, we have reports of consuls and vice-consuls of various powers, which agree with the accounts from religious sources just mentioned. These consuls also sometimes report information received from villages in their provinces. We know further that the Turkish government will allow no foreigners to visit the disturbed districts and make reports, where it can help it, a proof presumptive of guilt. We know further that the Armenians are unarmed, and that, even if they had arms, they are for the most part too docile and cowed from long centuries of oppression to resist. (Zeitoon is the only place where they seem to have had the spirit to offer any resistance). We have, moreover, the story of the Bulgarian massacres still fresh in our minds. The Turks told the same stories then, and investigation showed that they were unmitigated lies, invented to cover up the most horrible massacres, perpetrated in the effort to wipe out the Bulgarian people. Further back we have the similar tales of the massacres of the Lebanon in 1860, and the Greek massacres in the twenties. Always the same atrocities, and always the same preposterous lies to cover them up. Only this massacre far exceeds in the number of its victims any of the others.

And how can the Sultan suppose, in view of the past, that these

lies will be believed by the Christian peoples of the world? Partly he judges our knowledge and our intelligence by those of his own people, and thinks that we can be hoodwinked as they can be. Partly he believes that we wish to be deceived, and that we secretly hate Christianity. "That no nation is really Christian, and that all nations secretly hate Christianity, has been the burden of the appeals by which in past years Moslem writers have prepared the minds of the people for the dreadful work that is now being done. The apathy and impotence of Christendom is now pointed to as a proof of these assertions. Is Christendom to stand idle and see the impression left indelibly upon the whole present generation of Moslems that Islam is proven by its success to be blessed of God, while Christianity is discredited throughout the world?" Certainly Christian Europe, and the United States also, has given the Sultan every reason to believe that the so-called Christian nations are either completely indifferent to Christianity, or positively hate it.

But is there no excuse for this persecution of the Armenians? Have they not rebelled? They have not rebelled, and there is no excuse, as you and I count such matters. The reason for the persecution and the massacres is that the Turkish government has considered the Armenian people a possible menace to the stability of the Ottoman empire, as inviting the interference of Europe to free them from servitude and oppression. In the Turkish system the subject Christian populations have always been treated as enslaved nations. They have few rights as over against the Moslem, who is their master. Of all the enslaved subject nations the Armenians have been the most docile, not to say servile. They have been valuable slaves to the Turk, who has employed them above all his other subjects as his bookkeepers and his financial agents. Other peoples, Roumanians, Servians, Greeks, Maronites, Bulgarians grew restive under the yoke, as European ideas crept in among them, and they realized their degradation and their misery, and one by one they have been set free. Then the Armenians began to feel the breath of Western civilization, and to yearn for a little relaxation of their tyranny. By the treaty of

1878, after the Russian-Turkish war, it was provided that reforms should be introduced in Armenia, and England in a sense guaranteed the introduction of these reforms. In view of the attitude of England at that time, the Sultan may be pardoned for supposing that this agreement to introduce reforms was a mere form, not intended seriously. Certainly none were introduced ; but on the other hand he now began to look on the Armenians with distrust, fearing that the same might befall him in regard to them which had already befallen him in regard to the Bulgarians. They on their part had been led to hope for a change by the solemn promise of the powers, especially England, and they complained aloud to Europe. This increased the distrust and still further aroused the apprehension of the Sultan. Petty persecution began. The use of the name Armenia, even in a geography, was forbidden. It was forbidden to print the words "liberty," "freedom," etc. Armenians were arrested and imprisoned on all sorts of trumped up charges. Emigration was forbidden, and travel to and from Armenia restricted in every way possible, in the effort to shut off Armenia from the world. Then, finding himself not interfered with, the Sultan went farther. The semi-nomadic and barbarous Kurds had from time immemorial harried the Armenians, as such savages will. Now they were encouraged in their raids by the government. The Armenians were forbidden to possess or carry arms, the Kurds were allowed to carry them. Nevertheless, now and then villagers, fighting for their homes or for the honor of their wives and daughters, did resist, and sometimes kill some of their assailants. Moreover, they appealed to the government for help, and their condition was laid before the Christian powers. The United States, Germany and England finally united in having one of the most notorious of these Kurdish brigands, Mousa Bey, brought to trial. He was acquitted, and the Sultan commended his piety and devotion to the cause of Islam. Finding that the powers tamely submitted to this outrage, the Sultan took another step, and commissioned these Kurdish brigands as a special troop of irregulars, giving them his own name, and raising them above the civil authorities of the provinces in which they acted. From

that time on whoever resisted the burning of his house or the plunder of his goods, or the rape of his wife or sister by the Kurds was a rebel, fighting against the Sultan himself; and if his resistance were successful, he was liable to be attacked and shot as a rebel by the regular Turkish troops. No wonder revolutionary societies were organized by the Armenians in Europe with a view to freeing the Armenians of Armenia from such oppression, and no wonder they called on their countrymen in Armenia to really rebel and fight for their liberties. But the poor Armenians in Armenia and Anatolia were too much cowed and broken in spirit to do anything of the sort, and the only result of the agitation was to arouse the Sultan to take more active measures to rid himself of the Armenians. His treatment of the Kurds had made it plain to the Turkish officials that any abuse of the Armenians would be appreciated and rewarded at Constantinople. Here was an opportunity to enrich themselves by plunder and win rewards from their sovereign at the same time. They were not slow to avail themselves of the privilege. Officials, soldiers and populace were soon actively engaged, first in plundering, and afterwards in maltreating and even killing Armenians. At last occurred the horrible massacre of Sassoon, in 1894. This was such a horribly atrocious and wholesale massacre that Europe was forced to protest. An investigation was ordered on the part of the powers, and finally a demand was made that the Porte should introduce reforms in six specified provinces, and a great fleet was gathered at Salonica, apparently to enforce the demands. The Sultan promised to institute reforms; then he decorated those who had been most active in the massacres, drew a cordon, as it were, around the six provinces, and issued orders to kill every Armenian in those Provinces who would not turn Mohammedan. In the meantime the powers had reached a disagreement, and their ships were recalled. The only result of the action of the powers so far has been to cause the Sultan to massacre thousands upon thousands of Armenians.

And now, I want you to understand how this is done. Here

is a letter from an American missionary in Aintab, published in this week's *Outlook*.

THE AINTAB ATROCITIES.

The following personal letter has been received from a medical missionary at Aintab, Turkey, on the border of the devastated districts. The writer, Dr. Caroline F. Hamilton, was a graduate of Smith College in the class of 1885, and was a worker at the College Settlement in this city before her departure for Turkey. Her calm statement of the scenes about her forms an effective appeal for aid in the general relief work of which we speak above :

AINTAB, December 4-10, 1895.

For weeks before the outbreak here, there had been much alarm felt in the city. Troops were passing through constantly on their way to the north, and in the markets and streets insults were offered to Christians, goods were taken without payment, etc., till the people kept indoors as much as possible, and the schools were closed for a few days, but afterward were opened. Had we known of events outside we should have felt far more uneasy. Our first news came from Oorfa and Marash, both sacked, and then our turn came. The morning of November 16, on going to the hospital, the cook told me that there was trouble in the city, and the horror-stricken faces of the servants confirmed the word. One glance from the windows—for the hospital stands on a hill which overlooks nearly the whole city—was sufficient to show that there was cause for alarm. A great mob was surging through the streets, to a quarter so near that we could look down on the houses being plundered and torn to pieces—could watch the mob as it filled the streets and courtyards, and could hear the yells of the Kurds and the shrieks of terror from the poor defenseless people—while all the time the constant firing of the Kurds (for they are permitted to carry arms), with, underneath all, a hoarse roar like that of wild beasts, made up a frightful combination of sounds. The poor servants, who had come a few hours before from their homes in that very section, were entirely demoralized, and could do nothing but cry and wring their hands, for all had left little children.

Our gates were instantly closed and barred ; no one admitted except a good Moslem neighbor whom we shall always regard as our guardian angel. He begged us to take refuge in his house, but there were patients too ill to be moved, and we, of course, could not leave. The servants could not work, so terrified were they ; and we two women, the only Americans on the premises, settled down to dressing patients and waiting on them, giving comfort as we could to the frightened, sorrowful people about us. It was not till night that

we learned how our neighbor had held a mob at bay till the soldiers arrived, thus saving us from being sacked, if not from worse things. All day long our chief work was to comfort patients and servants, and try to keep them away from the windows. No one could go home, and we found what accommodations were possible for them all. However, nobody could sleep, the least sound startling us all.

Sunday morning (November 17) a sight met our eyes that was far from reassuring. From all directions villagers were seen flocking in toward the city, and soon they had massed down near the old castle. At every spare moment I looked to see what was forthcoming—hearing again and again a great noise as this new mob were repulsed in their attempts to gain an entrance into the city. As we were at dinner, they made a move toward our end of the city, and after a half-hour they had passed the guards—who were forbidden to fire—and were rushing toward the houses close at hand. Never can I forget that sight. They were not men, but beasts, wild to get at their prey. The feeling of utter helplessness and the knowledge of what we were handed over to were awful. We called together all the people who were in our house and quietly told them to go with us to the hospital, thinking it would be easier to die together. To understand how we were shut off from other people, I might here explain that every house, or group of houses, is walled in, with one large door opening out into the street. Thus our house and the hospital are in one inclosure, the girls' seminary in another, while the boys' college and professors' house are some ten minutes distant from here.

We could not see what was taking place, and only wondered that we remained safe. After a couple of hours the good old Moslem neighbor came in with the first detachment of wounded. It was a sight to sicken the bravest heart, for most of the wounds were made with axes and large knives, and little children, women, and old men as well as the young and strong had been attacked as they fled.

Dr. S—— could not get over from the college, and our native physician was shut up in his house; so we two women went to work with our touring missionary, Mr. Sanders, and the nurses and even our house servants for assistants. It was a question where to begin, with a shattered leg, hands and arms nearly hewn off, heads fairly laid open, and a terrible abdominal wound all lying before us, besides over a dozen with minor injuries. By dark we had them all in beds, or in a room over our stables, cold and dreary, but comparatively safe.

It was another hard night. Our nurses, etc., had no news of the fate of their families, and could not go to inquire. We knew not whether the dreaded villagers were preparing for other attacks. All night long the northern sky was brilliant, and we knew some dreadful fate must have befallen our neighboring city, where we had dear friends. Not a sound could be heard from without, and the very silence seemed to forebode evil. If we had not had our work in those two days and nights, it would have been well-nigh intolerable.

No outbreak has occurred since November 17, save for an uprising a week from that date, which was promptly put down by the soldiers. Strong guards are all about us, and four soldiers are in the hospital—quiet men, who are very friendly.

The neighbor mentioned above has been as good as a father to us all. He and his brother, whose life was saved by a former American physician, were up night after night, afraid of some sudden raid. They secured provisions for the hospital and for us, even sitting in the bakery while the bread was being baked, for fear it would be carried away. They went for news for our people, protected the poor refugees as they went to recover what was left in their houses, and if any disturbance alarmed them when in other parts of the city, home they hurried to see that all was right here. Both the 16th and 17th they saved our premises and the Seminary.

November 19, those wounded three days before were brought in in squads by the soldiers, who had received orders to hunt them up in the stables and holes whither they had crawled. In two days over seventy were registered.

I never saw such a sight in my life. Covered with blood which had dried on head, hands and clothing—weak from lack of food, from the loss of blood, and the pitiless cold—frightened so that several were wildly insane, one could not endure the sight except to go to work and try to make them more comfortable. Beds were soon full; others were glad to lie on mattresses on the floor; those half well camped down on any old cushions we could give them—some finding a lodging in our operating room even—while some poor creatures lay on the floor in the clinic-room. The hospital has been feeding fifty-five people without one penny of income, while giving shelter, fuel, and occasional food to thirty more, who were driven from their homes. We are besieged every day by those who would gladly find shelter here, but we are so crowded now that we can scarcely turn. One poor woman saw her husband killed before her eyes by the villagers, and her house plundered of everything except two beds and two blankets. With four little children, no home, and no food, she is utterly heart-broken. Another woman, whose husband was so badly injured that his arm had to be amputated, said that this was the first winter since their marriage that they had been able to put in their wheat, charcoal, etc. She used to "pat the box" where these were stored, so glad was she at their prosperity. Now all is gone, and the wage-earner crippled for life. She, her old mother, and her sister have but one pair of old slippers between them.

These are only instances.

The churches and school buildings are filled with women and children, cold and hungry, the husbands and fathers in prison or dead. Efforts are being made to provide food and clothing, but industry is paralyzed, and only a few have means to help, and there are multitudes to be cared for. Scarcely a Christian shop but has been plundered, and there is no capital to begin with if confidence is restored. Houses are not only sacked, but even doors and

window-sashes are carried away. With winter before us, it almost seems better had the utter annihilation of some other regions been the lot of these poor people, and not the hopeless poverty into which they are plunged—and yet that is a cruel thing to say. Except for the few wealthy ones, and the few who have assured salaries in our schools and families, all are plunged into destitution.

At Aintab, it must be said, the Turkish authorities acted with comparative gentleness. It is in the more remote interior regions that the action of the authorities is most revolting and most open. There they aim to exterminate. Here are some details of massacres contained in a letter received by me and not yet published, showing the intention to force Islam upon the Armenians, or else to exterminate them.

October 1.—The monastery of Verakugh, in the district of Kemakh, was sacked.

October 4.—The Souro Anardzat monastery at Pakarieh was pillaged.

October 12.—Five other monasteries in the district of Kemakh were destroyed.

October 21.—The monastery at Chokha in the same district was pillaged.

October 24.—Eight monasteries in the district of Erzingan were sacked.

October 22.—The church at Pesouan, in the district of Erzingan, was pillaged, and the priest, with thirty of his people who had fled to the church for refuge, were killed in the church.

October 14.—During the massacre at Baiburt, the Armenian villages of Baiburt were summoned to abjure their faith on pain of death; and the people of four of these villages yielded to the pressure and declared themselves converted to Islamism.

In the city of Baiburt itself the Archimandrite, and all of the school teachers except the teacher of one primary school, who escaped, were put to death.

October 24.—In the Perjan district of the province of Erzroom about a thousand Christians were killed, and the survivors

only escaped by accepting Mohammedanism. The males among these converts, including the acting Bishop of the Diocese, were afterwards publicly circumcised, and the Moslems insisted that the "converted" women should be given at once as "wives" to their young men as proof of the sincerity of their conversion.

October 27-31.—The church of the village of Umudum was burned, and the priest killed. The church at the village of Tevnik was robbed and then profaned. The church at the village of Koinik was pillaged and the priest killed. The church at the village of Gerash was sacked and profaned. The above-named villages are all in the plain of Erzroom, where twenty-four Armenian villages were devastated at the same time. The Armenian monastery at Hassan Kale was burned, and in it the Bishop and eleven inmates of the monastery. The Armenian villages in the district of Kara Hissar Saarki, nearly all (twenty-seven are known) were destroyed, numbers of the men killed, and a great many young women and girls carried off to be incorporated in the Mohammedan population. The destitute survivors fleeing toward the coast have been turned back by government troops. Many churches have been desecrated and pillaged.

At Temzara, in this district, the old and rich church of Souro-Takavoi, a place of pilgrimage dear to the Armenians, was entirely emptied of its contents, sacred vessels, books, vestments, jewels, etc., valued at £6,000. The monastery of Souro Kevork was also pillaged. Two priests and two school teachers (one of them a Protestant) were killed.

At Purk, in the same district, the church was burned with the people who had taken refuge in it.

October 28.—At Enderes, in the same district, the church was burned with a number of women and children who had taken refuge there.

November 2.—Two priests were killed at Pingian in the province of Harpoot.

At Danzik, in the same province the Armenian villagers,

being commanded to become Moslems on pain of death, saved their lives by professing Islam.

At Lijk, in the same province, the village was summoned to become Moslem on pain of death, but the result is not yet known.

November 9.—At Missis (Mopsuestia), in the province of Adana, the commander of the Turkish troops of the reserves with a number of his men entered the Armenian church during service, tore the vestments from the priest's back, desecrated the sanctuary, poured out the holy oil and the sacred wafers, tore up the Bible and prayer-books, beat the priest, and outraged his wife, who lived in rooms adjoining the church. The priest afterward sought to make complaint to the civil authorities, but was imprisoned for slander at Adana.

At Khizan, in the province of Van, the superior of the Armenian monastery was killed, his skin flayed off, stuffed with straw, and hung up in a public place. A considerable number of the population have been forced to become Moslems.

November 5-14.—In fifty-three Armenian villages on the plains of Oulova and Kozova, in the province of Harpoot, the churches have been sacked, and many of them are known to have been destroyed. Scant returns have as yet come in, but many of the clergy are known to have been killed.

November 11.—In the city of Harpoot the Christian quarters of the city were sacked and many houses burned. Over 500 people were killed and many others escaped death only by accepting Islamism. The churches and schools were sacked and burned. Many priests were killed with horrible tortures. Others yielded to the pressure and became Moham-medans.

The Protestant pastor at Koh, near Harpoot, was killed for refusing to become a Mussulman.

The Protestant pastor of Kulakeuy escaped from the horde of butchering Moslems, and with his wife reached the

city of Harpoot in safety. There they were taken from the house where they had found refuge, were ordered to accept Islamism, and on refusal both were put to death.

At Itchme, near Harpoot, when the massacre occurred a number of the people succeeded in escaping to the Armenian church, which was a strong stone building. Having been induced to come out, they were allowed to pass the door one at a time. Each one as he came out of the church was invited to embrace Mohammedanism. All who refused were killed on the spot. Fifty-two thus accepted martyrdom, among them the venerable pastor Krikor. The Armenian church has now been transformed into a mosque, and the Protestant church into a stable.

The latest information from the city of Harpoot is dated November 26th. The pressure to force both Gregorian and Protestant Armenians to become Moslems was very great. The letter adds, "Many martyrdoms have occurred in the villages."

The four great monasteries in the province of Harpoot have been pillaged and burned. The Archimandrite Papazian, who was at the monastery of Tadoum, was subjected to horrible tortures before his persecutors finally became weary and put him to death.

November 10.—In the village of Erzingan the people, still threatened with massacre, refused protection by the government officials, and finding no help from any source, are losing courage and becoming demoralized; and the tendency to escape from an awful situation by becoming Moslems shows signs of increase.

November 18.—In the city of Marash many hundreds of Gregorian and Protestant Armenians, men, women and children, were massacred by Moslems, aided, if not led by the troops. Nearly all of the leading men of the Protestant churches of the city, and the pastor of the church which is affiliated to the Church of England, were killed. The pastors of two of

the other Protestant churches of this city have been imprisoned since these dreadful events.

The Theological Seminary of the American Mission in this city was pillaged and burned by Ottoman troops.

November 11.—The Theological Seminary of the American Mission at Harpoot, with several other buildings belonging to the Mission, were pillaged and burned, in the unconcerned presence of the troops.

November 30.—In the city of Cesarea several hundred Gregorian and Protestant Armenians were massacred. It seems probable that in every case the offer of life on condition of acceptance of Mohammedanism was made. Numbers of women and children of twelve years were thus killed after refusing to deny their Lord. A considerable number of women and children in the city and surrounding region have been carried off as booty by the Moslems.

Here is a letter from Dr. Grace Kimball, from Van, addressed to Mr. Spencer Trask, Chairman of the Executive Committee of the National Armenian Relief Committee, which will show you something of the extent of the destruction wrought, and the terrible condition of the survivors in one of the provinces which has not suffered most :

All business has been absolutely suspended here, and all places of business and industry closed for two months. You who are business men can understand the ruin and misery this involves, particularly to a people already reduced to the most abject poverty. This in respect of the city. But in this province of Van the deeds that have been done in Harpoot, Bitlis, and other provinces have been in no wise neglected here. There are approximately 550 Christian towns and villages in this province. Of these not more than fifty have escaped the wave of destruction that has swept over this entire country. Whole regions have been forced to turn Moslem, and are so thrice unhappy as to need no help of ours. Some others cannot get to Van by reason of the snow on the mountains, and so are in danger of perishing in their villages. The inhabitants of thirty-seven villages (Note—That is more than the entire number of villages involved in the Sassoon affair) who fled here, driven naked from their homes across the lake, have been cared for in so far as it was possible, and have been sent for the most part back to try to live in their own region. Since then we have given and are giving help—bread and clothing—to refugees from sev-

enty villages to the number of some 4,500, chosen out of crowds of applicants by a native committee to help us. Our endeavor is to send them back to their villages wherever it seems safe to do so, and wherever they have means of living through the winter. The custom these people have of burying their wheat in large pits has, in many cases, been a saving clause to them. But they are absolutely stripped of everything else. Those who go in this way are speedily replaced by a flood of newcomers. Moreover, a large per cent., in spite of all effort, must be kept in the city through the winter. And with the coming of spring, if, indeed, the powers succeed in securing the right of liberty and life of these miserable people, they will need very considerable help in the way of a new start in life, or else sink to the ranks of common beggars.

Our relief work, both of the Industrial Bureau and the village work, is costing us at the rate of \$3,500 a month, and the demand for the extension is well-nigh irresistible. At least we ought to make a great effort to keep it up until the opening of spring.

What can we do to put an end to these atrocities? What can our government do? I have a great respect and admiration for our President, Mr. Cleveland. But, oh, I wish that God had put it into his heart to write a message about Turkey instead of about Venezuela. I wish that he would do what President Monroe did in 1823, when by his message to Congress in behalf of the Greeks struggling against this same barbarous Turkish misrule of extortion and massacre he elicited the sympathies of Congress and of the whole country. His message did much toward securing Grecian independence by arousing feeling in England and throughout Europe, until at last the powers intervened, destroyed the Turkish fleet at Navarino, and landed French troops in Morea. It was America who put a stop a little earlier than this to the atrocities of the Barbary pirates by force of arms. America acted also later when, in 1862, she sent a ship to Alexandretta and compelled the Turks to execute a nephew of a Turkish official who had murdered an American missionary. Eugene Schuyler's investigation of the Bulgarian massacres in 1876, when he was Consul-General at Constantinople, and our government's action at that time, did much toward bringing about European interference in Bulgaria. I would to God that President Cleveland would address to Congress now a message clear and forcible, such as he knows how to write, detailing the facts as our government knows them. Such a message at this moment,

followed by similar representations to the European powers, would save thousands, aye and tens of thousands of Christian lives. God grant that our President may do this, and I trust that there will be in both Senate and House men of large hearts and minds to speak and act as Daniel Webster did at that time.

Is there anything more that our government can do? Yes, We are very quick just now to resent injuries from England, and to exact reparation from Spain. Why are we so slow in our dealings with Turkey? For years we have permitted our citizens in Turkey to be insulted and their property destroyed, almost if not quite, with impunity. A few years since Mousa Bey tortured and almost killed one of our missionaries. A couple of years ago the Turks burned a missionary establishment near Smyrna; later they attacked an American College at Marsovan; a few weeks since Turkish soldiers trained cannon on the American college at Harpoot and bombarded it, burning it down. Our missionaries were fired on but escaped with their lives. At Marash the American Theological Seminary was burned by the troops. Several of our naturalized citizens have been arrested, imprisoned and otherwise maltreated. What has been done in regard to these outrages? Well, we are negotiating about them, which means that we are going to listen to lying accounts, and allow ourselves to be put off and put off by the Turkish authorities, which is what they call diplomacy. Turkey is not a civilized power, and we have made a serious mistake in treating her as such. A peremptory demand for reparation, and for the instant punishment of the offending officials, however high, backed by a display and a prompt use of force if necessary, would not only protect our missionaries for the future, it would also vastly assist the Armenians. I know that the missionaries are always unwilling to embroil our government anywhere, and willing rather to suffer unavenged; but it seems to me that our government cannot afford to let any of its citizens be so treated, whether they are merchants or missionaries. Force is the only sort of diplomacy which can make Turkey understand. Turkey should be dealt with as we dealt with her in 1862, or as we dealt with the Barbary powers. (You will remember, by the way,

that it was Farragut's fleet which secured the charter for Robert College). Our government can not afford to treat Turkey as a civilized power, and it must enforce, whatever the Sultan says, the right of a humane society like the Red Cross to go to the relief of the suffering and dying Armenians. Our government can also represent the situation to European governments in this light and request them to act accordingly.

Does this sound to you too warlike for a pulpit? It is the time now to preach a crusade, to make Americans realize that thousands of their fellow human beings are being massacred by a barbarian, and that not merely Europe, but the United States also, are responsible for the continuance of those massacres. I am tired of hearing of the responsibility of Europe in this matter. It is indeed terrible to contemplate, and the Christian potentates of to-day will have an awful reckoning hereafter, when tens of thousands of massacred Armenians rise up in judgment against them as accomplices in their murder, but it is also terrible to contemplate the apathy of our own people and our own government.

Pray? Yes, pray that God will raise up the nations to save the Armenians. Give? Yes, give what you can to save the starving Armenians from death. But do something more. Create opinion. Work to arouse our government. Write to the papers. Beg them to keep this matter to the front, to urge action, to publish details and facts, and stir up the people. Beg them to put this matter before Venezuela, and the Transvaal and Cuba, and everything else. Let them see that there are people who are vitally interested in it. Write to your congressman about it. Let him know that his constituents are eager for action in this matter, and that they believe that a matter involving the lives of hundreds of thousands of human beings should take precedence of questions of commercial gain, national dignity, or party politics.

APPENDIX.

Since the above sermon was preached, the Ottoman government has telegraphed to the Turkish minister at Constantinople a denial of Dr. Kimball's statement that in the province of Van about 500 villages were destroyed out of a total of about 550. I fancy that when it is a question of veracity between the Ottoman government and Dr. Kimball, the world is likely to believe Dr. Kimball.

I am permitted to use the following from a letter just received from a responsible, careful and well-informed friend in Turkey :

A new complication has arisen. The government has commenced pressure upon the starving people for taxes, and in some places is threatening to seize the slender stock of wheat that is left. In a number of cases Armenians of this city have sent coin in small sums for the relief of their relatives in the devastated districts. The coin is sent by post, because all banking being ruined there is no money to be had on drafts. As soon as the eager sufferers go to the post-office to get the pittance which has been sent them, they are informed that their taxes are in arrears, and that the money has been applied to the payment of the arrears.

At Trebizond the English Consul is distributing aid through the missionaries to about 5,000 people. One of the missionaries went last week on a tour of inspection among the near villages. In one he found seventy houses had been burned, and the people were living in those which had been spared—forty or fifty souls in a house. They had been stripped of all their property, and were living on the floor with corn husks spread out for their bedding. There was not a covering in the place which one could spread over him at night. Their only food was the Indian corn yet ungathered in the fields. The robbers had left that because it was too much trouble to gather it. The supply is small and will soon be exhausted. Yet the government officials were pressing these wretched people for taxes, and imprisoning them because they have nothing to pay. To use the words of another who is in the midst of these horrible scenes: "No page of the world's history is blacker for the wide extent, the diabolical cruelty of design and the barbarity of its execution," than the history of these awful crimes.

The writer further adds that the local Governor of Harpoot has forbidden the distribution of relief by the American missionaries to the starving Armenians. The words of Daniel Webster's speech

on the Turkish outrages in 1823 are at least equally as true to-day: "There exists, and has existed, nothing like it. The world has no such misery to show; there is no case in which Christian communities can be called upon with such emphasis of appeal."

The following from the Constantinople correspondent of the London *Times* is earlier than the letters and document cited. As I do not know who that correspondent is, nor his sources of information, I cannot vouch for the accuracy of his statements as I can for the accuracy of those already cited by me. But the account seems to vouch for itself. I give it, therefore, as I find it:

CONSTANTINOPLE CORRESPONDENCE OF "THE LONDON TIMES."

No accurate detailed statement can be given as yet of the events of the last two months. Comparatively few of the details will ever be known to the world, especially of the destruction of the villages; but the accounts which have come in from Consuls and other European residents, as well as from unofficial Turks, are sufficiently full to justify the attempt to present a general view of what has occurred. The tables which will be found at the close of this letter are incomplete, but there is enough in them to make it clear what is the purpose of the Turkish Government and by what means it is seeking to attain its end.

The occasion of these massacres was the pressure put upon the Sultan to carry out certain reforms in six vilayets and in a part of the Aleppo vilayet, in accordance with the Treaty of Berlin. The territory to which these reforms were to be applied lies to the east of a line drawn from Samsoon, on the Black Sea, south to Alexandretta. The object of the massacres was to nullify these reforms and carry out the established policy of the present Sultan by reducing the Christian population in this territory to an insignificant minority without wealth or influence. This object has been attained:

First, by killing, in cold blood, a certain number of the leading Armenians in every town.

Second, by looting the shops and houses of the Armenians in the towns, thus depriving those left alive at once of their property and their means of living.

Third, by destroying the Christian villages and thus reducing the agricultural population, as well as that of the towns, to the alternative of death by starvation or of embracing Mahometanism.

Fourth, by completing the work of destruction after the massacres by confiscation, imprisonment and death under the form of Turkish law.

The attention of Europe has been directed almost exclusively to the massacres in the towns, as made known by fragmentary telegrams and mendacious

official reports. Details have been published only of the massacres of Constantinople, Trebizond and Erzroom. Up to the present time there have been such massacres in thirty principal towns. More or less details have come from almost all of them, and in a general way the story of Erzroom, which has been given so fully in the *Times*, answers for all. The killing has been done by the soldiers, the Turks of the town and surrounding villages, and in some cases by Kurds, Circassians, or Lazes, under the protection of the soldiers. In general the Armenians have been unarmed and have made no resistance, though in most places a few Turks have been killed either by Armenians who defended themselves or by chance shots of their own people. In one case the Kurds, after finishing the Armenians, looted a number of Turkish shops.

The official reports published by the Turks represent that in every town the Armenians have provoked these outbreaks by attacking the Turks in the mosques or the streets, but in every place where these charges have been investigated they have been found to be either without any foundation or based upon insignificant events which occurred days or weeks before.

In general the massacre has begun on a signal given by the authorities, and has lasted a certain number of hours fixed by previous notice, given not only to the Moslems in the town, but also to those of the neighboring villages. In many cases the time fixed has been four hours, beginning at the close of the noon prayers. According to the Sunni law, the killing and plunder of infidels is as much an act of worship as prayer. In most cases of which we have full details the Christians have got wind of what was coming, have appealed to the civil authorities for protection, and received the most solemn assurance that they had nothing to fear. The signal once given, every Armenian to be found in the shops or streets was killed. Guns, pistols, knives and clubs were used, but the desire for plunder generally outran the desire to kill and gave many Armenians the chance to conceal themselves. The stripping and the mutilation of the dead bodies generally came later. After a day or two the officials impressed companies of Armenians to collect the bodies and bury them in trenches with scant ceremony.

The Armenians in the town were merchants, shopkeepers and mechanics, and the object has been to reduce them to hopeless poverty by wholesale plunder. Whether killed or not, their shops and houses have been literally cleaned out, and great care has been taken to destroy all account books and evidence of debt. In many cases the shops and houses have been burnt. They have not only lost their property, but also their business, their tools, all their means of earning their daily bread. The work has been done more thoroughly in some places than in others, but in general it has left the greater part of the Armenian population in abject poverty, if not starving. In Erzroom, where only 800 were killed, there were, according to the statement of

the Vali, 5,000 left without the means to buy a loaf of bread—that is, half the Armenian population of the town. According to the Turkish official census there were before the massacres, 178,000 Armenians living in the larger towns in these vilayets. Certainly half of them left alive are in a starving condition, the rest in poverty. The chief sufferers are women and children—the families of those killed.

A low estimate of those either killed or now in a state of starvation is half the agricultural population of these vilayets, 275,000, according to Turkish statistics, two-thirds of the starving being women and children.

It is the present condition of things which merits the special attention of the world. The dead are dead. I do not care to discuss the question here upon whose head their blood may rest, but the massacre and the plunder and the starvation and the forced conversions are still going on. And these things are going on undisturbed while the most powerful fleet of modern times lies idle in the *Ægean*, and the six great powers of Europe are looking on in helpless imbecility. Is there no courage or manhood left in our modern civilization?

TABULAR VIEW OF THE ARMENIAN MASSACRES.

Name of Town.	Date of Massacre	Number Killed.	By Whom Done.
Constantinople.....	Sept. 30	172	Police and Softas.
Ak Hissar.....	Oct. 9	45	Moslem villagers
Trebizond.....	Oct. 8	800	Soldiers, Lazes and Turks
Baiburt.....	Oct. 13	1,000	Lazes and Turks
Gumushane.....	Oct. 11	No	details
Erzingjan.....	Oct. 21	1,000	Soldiers and Turks
Bitlis.....	Oct. 25	900	Soldiers, Kurds and Turks
Harpoot.....	Nov. 11	1,000	Soldiers, Kurds and Turks
Sivas.....	Nov. 12	1,200	Soldiers and Turks
Palu.....	Oct. 25	450	Soldiers, Kurds and Turks
Diarbekr.....	Oct. 25	2,500	Soldiers, Kurds and Turks
Albistan.....	Oct.	300	
Erzroom.....	Oct. 30	800	Soldiers and Turks
Ourfa.....	Nov. 3	300	
Kara Hissar.....	Oct. 25	500	Circassians and Turks
Malatia.....	Nov. 6	250	
Marash.....	Nov. 18	1,000	Soldiers and Turks
Aintab.....	Nov. 15	No	details
Gurun.....	Nov. 10	3,000	Kurds and Turks
Arabkir.....	Nov. 6	2,000	Kurds and Turks
Argana.....		No	details
Severek.....		No	details
Mush.....	Nov. 15	6	Kurds
Tokat.....		No	details
Amasia.....		No	details
Marsovan.....	Nov. 15	125	Turks
Cesarea.....	Nov. 30	1,000	Circassians and Turks
Gemerek.....		No	details
Egin.....		No	details
Zileh.....		No	details
Se'er.....		No	details

TURKISH STATISTICS FOR SEVEN VILAYETS WITH ESTIMATED LOSSES.

Armenian population in larger towns.....	177,700
Armenian population in villages.....	538,500
Number killed in towns (estimated).....	20,000
Number of Armenian villages (about).....	3,300
Number of villages destroyed (estimated).....	2,500
Number killed in villages.....	No data
Number reduced to starvation in towns (estimated).....	75,000
Number reduced to starvation in villages (estimated).....	350,000

